All the Men of the Lutheran Church for the Whole Task of the Church

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MAY 1946

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Volume XXVI
Number Five

Lutheran . . . Men

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SOUTHERN LUTHERAN
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Lutheran Leaders at Geneva

There is NO ISOLATIONISM in World Lutheranism. Lutheran Leadership is influential in founding the World Council.

LUTHERAN MEN... MAY

Volume XXVI **Issue No. 5**

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Our cover picture was taken in front of the headquarters of the World Council of Churches at Geneva. The six Lutheran members of the World Council Provisional Committee are, beginning at the left—Dr. P. O. Bersell, President of the Augustana Synod; Dr. Fugesang-Damgaard, Bishop of Copenhagen; Dr. Erling Eidem, Archbishop of Upsala; Dr. Eivind Berggrav, Bishop of Olso; Dr. Ingve Brilioth, Bishop of Sweden; Dr. A. R. Wentz, President of Gettysburg Seminary and representing the U.L.C.A.

On another page a breakfast gathering of Lutherans present shows Dr. S. C. Michelfelder, Director of Material Aid for the World Council and Bishop Theophile Wurm, President of the Council of Evangelical Churches in Germany. This is a new and glorious day for Lutheranism as she unhesitatingly takes her rightful place among the Christian Churches of the world.

A Mother's Prayer

Lord of all pots and pans and things,
since I've no time to be
A saint by doing lovely things or
watching late with Thee,
Or dreaming in the twilight, or
storming Heaven's gates,
Make me a saint by getting meals and
washing up the plates.

Although I must have Martha's hands,
I have a Mary's mind;
And when I black the boots and shoes,
Thy sandals, Lord, I find.
I think of how they trod the earth
each time I scrub the floor;
Accept this meditation, Lord, I
haven't time for more.

Warm all the kitchen with Thy love
and warm it with Thy peace,
Forgive me all my worrying and
make all grumbling cease.
Thou who didst love to give men
food, in room, or by the sea,
Accept this service that I do—I do it
unto Thee.
Church of Reformation Bulletin—
Washington, D. C.

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Our gifts for L.W.A.
are working in so many unexpected ways that the complete story would be intensely interesting. For instance: wooden churches to serve as temporary places of worship where cities have been bombed out; additions to pastor's salaries where there is too little for even the bare necessities of life: Bibles, hymnbooks, and religious books; bicycles and in some cases automobiles provided for pastors having no other means of transportation and being responsible for work over a wide area—among those aided were Pastor Wilhelm who visits war-prisoner camps in France, Bishop Szeruda of Poland, and Bishop Lehtonen of Finland. It has also been decided that only $1,000,000 of the $10,000,000 asked by L. W. A. wil be used in material aid. The rest will all be used in spiritual ministry, direct or indirect. By the time these funds become available, the need for actual food and shelter should be at least partly relieved.

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Dorothy had heard a missionary relate over the radio some of his experiences in Africa. Telling her father about it afterwards, she said:

"He told us that the poor heathen were often hungry and when they beat on their tumtums it could be heard for miles."—Boston Transcript.

The Editor's Personal Paragraphs

Chaplains
find themselves in embarrassment as they don their civies and discover that the Church is not quite prepared to place all of them. Funds are being provided to supplement the grants from the G. I. bill so that they can do graduate work in our Seminaries. Some are already enrolled in most of our Seminaries. The Chicago Seminary has made special provision for them, with quarters for married men, and a special curriculum. Chaplains from any Lutheran body may enroll. At this writing ten have been studying there for the quarter ending the last of April. A second term begins May 7th. This is a real service to the men, who have given so much for their Church. It also means increased value to the Church in their increased efficiency.

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Plenty of folks have a good aim in life, but a lot of them never pull the trigger.—Baptist Observer.

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"The coat can wait"
That was the declaration of a Lutheran farmer's wife from one of our Canadian churches. She had saved $100 for a fur coat. Instead she sent that check to L. W. A. Her last year's coat will be worn more honorably than a queen's ermine-trimmed robe. Whatever her appearance, she will be beautiful to Him who said "In as much . . . ye did it unto Me." Brothers, the women of our churches have shamed us long enough by their devotion. That $10,000 gift from one Philadelphian who heard Dr. Frank Fry tell the story of need, is the kind of thing that should happen so often it would no longer be news.

Private (at mess)—"Hey, Sarge, I think I found a worm in my spaghetti.

Mess Sergeant—"Well, look again and make sure. I ain't got no time to waste on rumors."—The Link.

●

"Her children
rise up and call her blessed". This is the picture of ideal motherhood offered in Proverbs 31:28. Happy are those of us who on Mother's Day can offer tribute to one who deserved the richest blessings sons and daughters could offer. Dr. Clovis Chappell writes in his "Home Folks:

Her children rise up and call her blessed, why? Not because she was good at high five and bridge whist. Not because she was a graceful dancer. Not because she was a busy club woman. They bless her because "her eyes were home of silent prayer." They blessed her because she was a woman who honored God. They blessed her because she put her hands upon them in a wooing, winsome way for Christ's sake.

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"With a single stroke of a brush," said the school teacher, taking his class around the National Gallery, "Joshua Reynolds could change a smiling face to a frowning face."

"So can my mother," said a small boy nearby.—Christian Observer.

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Synodical secretaries
will do a kindness to the editor if they put him on their mailing list for minutes and for their monthly bulletins. As a matter of course we expect copies of the Brotherhood news sheets. Thank you.

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It is easy to see weeds in another man's garden.—Watchword.

●

"Evacuating a City"
is the startling headline used by our Board of Social Missions in calling attention to the dead-wood on congregational roles. 424,343 did not commune in 1944, 400,000 did not contribute and 580,000 are absent from services each Sunday. "The order in apostacy is: absenteeism from services; neglect of Holy Communion; failure to support the cause of Christ." As we rejoice over the accessions each year let our rejoicing be tempered by our failure to hold and activate those confirmed! Each Brotherhood could well use a meeting or two in a careful study of its own record. This must result in plans for conservation.

"Now, John," said the teacher, "tell me the name of the principal river in Egypt."

"The Nile, sir," replied bright Johnny.

"That's right. Now can you tell me the names of some of the smaller tributaries?"

"The juveniles, sir," came the quick response.—Watchman Examiner.

●

Chief Chaplain Frank M. Brown of the U. S. Army in the Mediterranean Theater of operations has been named by the American Section of the Lutheran World Convention to assist in the administration of its relief program in Europe. He expects to be released from military service soon and will work with Dr. S. C. Michelfelder. He is the fifth Lutheran representative assigned to overseas relief work. The others are Rev.Clifford A. Nelson, pastor of Gloria Dei Lutheran Church, St. Paul, Minn., Rev. Carl F. Schaffnit, superintendent of Lutheran Charities, Detroit, Mich., and Dr. Herman Keiter of Hartwick College. We first met Chaplain Brown when he was pastor of a congregation in Philadelphia in a section swiftly becoming negro. By his leadership this church became a negro congregation and he moved on to a position with the Inner Mission Society of the Pennsylvania Ministerium. Dr. Michelfelder was superintendent of the Pittsburgh Inner Mission before becoming pastor at Toledo. Dr. C. E. Krumsholz, who heads relief work for the National Lutheran Council, has spent almost his entire ministry in Inner Mission work. The relationship between the Mission in providing leadership for these days of world crisis is clear.

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Waiter: What's wrong with those eggs, sir? Weren't they cooked long enough?

Customer: Yes, but not soon enough.

—Classmate

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Graceful Giving is the title of a new little book on stewardship. It was written last summer on a vacation in Sault Sainte Marie, Ontario. By the fine cooperation of our Publication Board, it is ready for sale. It is not a study book, but intended for "popular" reading. I hope that it may help to loosen the heart strings and purse strings of our laymen.

Maybe my nature is too coarse for a revelation of beauty, but darned if I want to look at anybody's big toe with the nail painted red.

—Uncle Levi Zink

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Stewardship Manual is the title of a mimeographed folder for congregational stewardship committees. It was prepared by Dr. Stoughton, our vigorous, tireless stewardship secretary. If you do not get a copy for your congregational committee by all means write Dr. C. C. Stoughton, 231 Madison Ave., New York City 16. In the clearest terms it tells just how the committee can get results—for Christ and His Church.

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The man who gives for the sake of publicity gets a reward but it is not the one God would have given him. —Christian Union Herald.

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Nora Waln is one of our most original writers on current European events. Recently she spent several months in Soviet occupied territory. Her first international contacts came while still a student in Swarthmore when she was invited to be publicity agent for Armenian relief. Then Armenia expected to become a republic under U. S. A. protection. With the fall of Wilson, American interest in Armenia died and it became a part of the Soviet Republic. Many Armenians hold high official positions in the Soviet today and these include friends made durig the days of Armenian relief. Miss Waln also lived a number of years in China and a year or more in Soviet controlled Mongolia. This experience with Orientals was a big help in understanding the Soviets. Soviet ways are largely oriental, a fact we forget. The results of Miss Waln's observations in Soviet occupied Austria, Hungary, Czechoslovakia and Germany are appearing in Atlantic Monthly. In brief she reports the same fears of the power of America as she hears from Americans with regard to Russia. She found clear effort on the part of occupying forces to indoctrinate. Those who were found to be unalterably anti-soviet, were usually dealt with efficiently. Soviet soldiers do help themselves to anything that is new and strange particularly in the mechanical line. Their excuse is that they want to take these gadgets for patterns. The most amusing instance told by Miss Waln was that of the Soviet soldier who brought a clock to the jeweler and asked him to make it into watches so he could carry them easier. Certainly Miss Waln is exerting a good influence in her writing and lecturing, particularly in her plea for patience and understanding and the denial of power as the means to world peace.

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Dead Sides—Doc: "Give me a short definition of a polygon."

Pupil: "A polygon is a dead parrot."—Watchword

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The Federal Communications Commission issued a significant report on radio recently. *Time Magazine* quotes the following paragraphs from the report:

Too many soap operas glut the daytime hours. The two largest networks, NBC and CBS, carry some 40 between them. Once, in 1940, 55 of the 59½ daytime hours a week were filled with twittering throbbers. Polling U. S. homes, FCC found that during soap-opera hours 76.8% of available listeners had their sets turned off.

Radio favors the sponsor before it favors the public. What are needed, said FCC, are more noncommercial sustaining programs, of wide variety; less sponsored, pat-formula shows. As an example of the attitude it does not like, FCC quoted a New York advertising executive who said: "The best radio proram is the one that sells the most goods . . . "

FCC noted that commercials have been getting longer, more frequent, and more offensive. Station KMAC, San Antonio, hit an alltime high in January 1945. In one 133-hour period of broadcasting, it carried 2,215 plug-uglies, an average of 16.7 an hour.

If these faults continue, said FCC, it will consider suspending some licenses.

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Wherever the cross is rediscovered there is a new burst of spiritual power.—E. Stanley Jones.

●

Muhlenberg College and the Philadelphia Deaconess Motherhouse have agreed to respect mutually academic credits. The result will be a complete college grade course in preparation for the deaconate. Part of the course will be spent on the college campus. This is a sensible solution to the problem of better trained deaconesses.

●

Smart: "I know a blacksmith who works in a candy shop."

Dumb: "What does he do?"

Smart: "Shoos flies."—Watchman Examiner.

$1307 in ten minutes was subscribed by the Brotherhood of St. James Church, Concord, North Carolina, Dr. S. W. Hahn pastor. This is the donation of one Brotherhood to the Loan and Gift Fund of the Synodical Brotherhood. No wonder North Carolina believes in the Brotherhood. Each year Old North State Brotherhood gives an extra donation to our ULCA Brotherhood.

●

A Challenge to Our Men

By Rev. Arthur H. Getz

One of the most effective ways to develop leadership for the work of the church is through summer schools and camps for church workers. In 1946 at least 28 such schools and camps will be conducted within the United Lutheran Church. Here Christian workers of all ages will engage in fervent worship, earnest study, and Christian fellowship, in order to prepare themselves for consecrated and efficient service in the church. The period of a week or more spent at such a school or camp will help individuals to develop their Christian personalities, and to grow in a knowledge of God's Word and an understanding of all those things which will lead to improved leadership. Here workers will also develop new skills for their particular responsibilities in the church's program.

The demand of young people for training opportunities is particularly urgent. Schools which in former years were in session for one week have in some instances increased their sessions to two weeks in order to serve a larger number of people. Several new schools will be in session for the first time during 1946. Some of the schools which formerly rented camp sites have now purchased their own sites. Upwards of 6,000 young people will be enrolled at these camps and schools.

One of the finest services which the men of the church could render would be to give all possible support to those in charge of summer schools and camps, helping them to improve equipment and programs, and encouraging the largest possible enrollment.

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The Man of the Month

FRED T. GALITZ

One of our Brotherhood leaders will be presented to LUTHERAN MEN *readers each month. They will usually be selected from those who have not been so well known to our whole constituency. On invitation President Fred T. Galitz of the Illinois Synodical Brotherhood has given the following life story.*

My Brotherhood activities began in 1936 at North Austin. In 1939 I was nominated for Treasurer but was defeated at the election. In thinking over my defeat I came to the conclusion that God thought that I was not ready for such an important job. In 1940 I was elected Vice President and in 1941 President. In 1941 the Brotherhood adopted as one of its objectives the furnishing and maintaining two tract racks. Since that time I have kept those racks filled with tracts. I have served continually on the executive committee for the Brotherhood since 1940. We meet once a month. For a while in 1941 I taught the Men's Bible Class with an attendance of about fifty men. When

not visiting other U. L. C. A. churches on Sunday, I usher and help to take up the collection at our 9:45 a. m. Service.

In the summer of 1941 at the invitation of Dr. Carl W. Satre I went to the home of Mrs. John Vitick and together with Mrs. M. Carlson of Wartburg Synod was privileged to help organize the Nachusa Guild which has done so much for our childrens home at Nachusa. Have taken out Life Membership in this organization for my wife and me and at the present time my wife is serving on the executive committee of the guild.

In 1942 the Brotherhood of the Illinois Synod elected me as Treasurer and I was reelected in 1943. In 1944 the Synod elected me Vice President and in 1945 President.

Hobbies: Telling men of Christ and to "Go Forward with Christ in Brotherhood Fellowship." I believe that most of us do this the hard way, forgetting the words of Christ, "EXCEPT YOU BECOME AS LITTLE CHILDREN YOU SHALL IN NO WAY ENTER INTO THE KINGDOM OF HEAVEN." Brotherhood fellowship must not be confined to the meeting night only, but like day follows night, must be a twenty-four hour objective and carried on continually. In dealings with my fellow officers, committee men, and members I have always made it a practice never to ask them to do anything that I would not do.

Traveling is another hobby. Have been in forty states, Canada and Mexico. Will walk a mile to see a train go by. It always reminds me of power rightfully used, and oh how man could make use of this power if he only had "faith as large as a mustard seed" and if it were used for the good of all.

Was born of Christian parents on January 22, 1892 and on last June 17 was married 29 years to Hattie Kaeding. We have been blessed with a son, Kenneth and a daughter, Gloria. Kenneth was honorably discharged from the U. S. Army Air Force on March 9, 1946 after serving for three years as an instructor of Radio. He was married last March 3 at North Austin to Miss Dorothy Schneider. The photo on this page was taken at that time. Gloria is personnel director and treasurer of our Apparel Manufacturing and Sewing Contracting Business.

In addition to my Brotherhood activities, at the present time I am chairman of the Auditing Committee, and also serve on the Stewardship Committee for Synod.

Brethern, let us not forget the first commandment. "Thou Shalt Have No Other Gods Before Me." To those of you who have forgotten the answer to this look in Martin Luther's Small Catechism. Follow this and it will be a better world.

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J. Myron Shimer — His Life Is a Lesson in Stewardship

"From him I have a 'vivid sense of how much good we Christians can attain'."

These words from the funeral sermon of Dr. Paul C. Empie represent the thoughts of friends and associates when the news came that J. Myron Shimer, president of the Lutheran Layman's Movement for Stewardship, had died on March 5th as a result from critical injuries received in an automobile accident two days before. The Lutheran Church and the Commonwealth of Pennsylvania had lost an outstanding Christian servant.

Mr. Shimer was 64 years old, and, at the time of his death, was special deputy attorney general of his state. Previous to that he was city solicitor of Philadelphia, an instructor of Temple University and an honor stu-

dent at the University of Pennsylvania Law School and at Muhlenberg College. In his service to his city and state he leaves an impression "as a public citizen of rare intelligence and unusual integrity."

Mr. Shimer's life is a lesson in stewardship. He was a tireless churchman. One-third of his working hours plus much of his leisure time was given freely in the service of his church—to his own congregation of St. Mark's Lutheran Church; to the Bible classes he taught for 49 years; to the Germantown Lutheran Home for Orphans and the Aged which he served as president; to the Lutheran Brotherhood in which he held offices; to his alma mater, Muhlenberg College; to the Ministerium of Pennsylvania; to the Lutheran Inner Mission Society of Philadelphia; to the Board of Publication of the United Lutheran Church, and to the Lutheran Laymen's Movement for Stewardship, which he served as president since 1943.

The Laymen's Movement, under his leadership, expanded rapidly. His associates in the Movement, in a resolution placed in its minutes, said of him: "He poured out his strength in the Movement with lavish abandon. His leadership was one of vision, incessant work, and total consecration. A great leader has gone on. God be thanked for giving us so much of him in the brief years he led us."

Dr. Paul Empie, an intimate friend, paid tribute by saying:

"The significance of his churchmanship is not to be found in the list of his deeds, but in the qualities of his character. They are of a rugged positive nature, free from both the artificial and the superficial—Always holding this consecration in the background as basic in our thinking, I would single out three qualities which stood out as this lay-churchman devoted his life to the best stewardship of his God-given talents; His enormous capacity for hard-work, fearlessness, and an ever-functioning sense of responsibil.ty."

"Never", Dr. Empie said, "did I hear him complain about what life owed him; life was an opportunity for serving God and man, and the only method he knew was work. Not sparing of himself in this respect, he made the same demand of others, clergy and laity alike. A poorly prepared sermon received as scant sympathy as a bungled Sunday School lesson—there simply was no excuse for it! Frank admiration was expressed of his pastor's (The Rev. Charles E. Keim) indefatigable visitation, while there was nothing but scorn for others who could never find time for it.

"He loved a good fight and never ran away from one if it seemed to be for a good purpose. This does not imply a belligerent nature but rather such an intense feeling about what was right and what was wrong that compromise was completely abhorrent, and the winning of Christian principle a thrill which brought life's deepest joy and satisfaction. The cause was what counted, and he wasted no time regretting the cost to himself.

"Time was too precious to be wasted on things not worthwhile; but things worthwhile should not be undertaken unless one thoroughly and completely carried them out! He didn't believe in 'figure-heads' in places of officialdom and so-called 'stuffed-shirts' won nothing but a snort of disdain. Especially was this true in regard to church membership. Mere formality or superficiality was worse than heresy.

"He took his religion very seriously. The fact that he was a laymen provided him with no excuse for not knowing his Bible, and the doctrines and practices of his Church. He knew and freely confessed that his salvation lay not in his works or merits, but in the blood of his Saviour.

"In J. Myron Shimer," Dr. Empie said, in his conclusion, "Christian citizen, churchman and friend, who daily entrusted himself into the care and keeping of the Christ who died for him, the hosts of heaven have received a mighty ally."

J. Myron Shimer

Mr. Shimer's sudden death on March 5th shocked the whole church. As President of the Laymen's Movement and in many other responsible positions he served His Lord with distinction.

Guest Contributions

Presidential Message . . .

WANTED — $1 A YEAR MEN

Is the Brotherhood of the U. L. C. A. worth a Dollar per year, per man?

If so, you start a movement in your congregation to secure Dollar a year men.

L. F. Speckman

Lutheran World Action Is Our Action Now!

By Dr. Paul C. Empie

Dr. Empie, the efficient Director of Lutheran World Action, very graciously interrupted his pressing office duties and speaking appointments to prepare this challenging article for LUTHERAN MEN:

Not long ago a Jewish friend of mine read our Lutheran World Action Worker's Handbook and made the following comment. "You certainly have a tremendous program there and from the bottom of my heart I hope that you succeed. But I can't quite figure it out. You state that you have 56,000,000 Lutherans in Europe, most of whom are in dire straits, with the whole future of your Church there being at stake. You are asking American Lutherans to raise ten million dollars in two years. You have about the same number of Lutherans in America that there are Jews. There are only about two million Jews left alive in Europe, and yet we American Jews are raising a hundred million dollars in six months for their relief. Why you Lutherans don't go out for twenty-five or fifty million dollars, which you could easily raise in a two year period, is beyond me. Either conditions can't be as bad as you say they are among your brethren in Europe, or else you haven't got the guts to face it as you should."

What could I answer? You see, he had me there, for his analysis was substantially correct in spite of minor objections that could be raised to it. And since I well knew that we had not exaggerated the statements about the plight of our Lutherans in Europe, I found it rather hard to evade the alternative that such a modest Lutheran World Action goal in these prosperous times seemed to smack a bit of lack of courage, if we really mean business about it. When one considers that a dollar a month from each Lutheran of the National Lutheran Council during the two year period, which would involve really no sacrifice at all, would add up to sixty million dollars instead of ten million, one can realize why laymen in the Georgia-Alabama Synod after hearing Dr. Franklin Clark Fry's address on Lutheran World Action, asked him whether the ten million dollars was just a "token" program of relief!

We hear so much about Lutheran World Action that the name passes our lips glibly,—too often conveying to us just some general Good Samaritan or Santa Claus connotation. Perhaps this is a good time to remind ourselves of the two very grim issues at stake. The first one,—and this is thoroughly underscored and verified by all our Lutheran leaders throughout the world,—is that *our answer to our brethrens' need through Lutheran World Action may well determine the extent to which the Lutheran Church in the future shall continue to be the major Protestant body in Christendom or whether history will record the present period as indicating its point of decline.* The second issue is equally vital. It is this: *our response will indicate to God and man alike whether we Lutherans of America still think and act like Christians.* If in the face of such unquestioned need of body and soul among the millions of fellow-Lutherans throughout the world, we contribute on the average, in a two year period, for their relief only what amounts to the cost of a good-sized dinner or two at current prices, without any real effort for sacrifice, we shall stand forever condemned in the eyes of our generation. Write that down in your little black book and let it etch upon your memory! An attack upon our Church anywhere is an attack upon our Church everywhere, and to permit any part of our Church to be weak is to tolerate a drain upon the strength of our whole Church.

That is why it is so encouraging to learn that Lutheran laymen have taken Lutheran World Action to their hearts in an unprecedented way, both in their gifts and in their active support. One layman who heard Dr. Fry's address at a rally went home and wrote out a check for ten thousand dollars as his gift. In a way, I suppose this is matched by the gift of another layman of low income, who went home and cashed $150 in war bonds and contributed it. And when it comes to personal service, we have reports from all over of church councilmen and Brotherhood members eagerly volunteering their services for canvassing, for publicizing the appeal, and for organizing it to guaratee its success. You may recall our report last year of how one congregation's quota was raised through the efforts of a single layman who went from home to home in the congregation and collected a five dollar bill from every family. If *one* man can do that, what could the *whole* Church do with its members filled with a similar spirit?

I was thrilled to receive a report from one of our ULC congregations in the Northwest Synod. After hearing Dr. Fry at a rally in the St. Paul area, the church council got together and decided that the place to start was with its own members. Two of them pledged $20 a month each for two years; three pledged $10 a month each for two years; several others pledged $5 a month, and there were some additional $100 pledges for a total of over $3,000 right on the spot! This guaranteed the minimum quota for the whole congregation, and it was decided thereafter to canvass all the homes with a definite intention of at least doubling the congregation's minimum quota. How's that for an example to spur you on? Sure we can do it if we want to, and I have yet

to see the man who didn't want to after he once learned the facts.

That's a stirring slogan that the Brotherhood adopted some time ago, *"Lutheran World Action is our action now."* This is the time for every good Brotherhood member to turn words into deeds and to rally to the cause of his Christ and his Church. Some time ago we heard a report of a mayor of a town in Germany, a Lutheran layman, who after the attempt on Hitler's life was arrested and accused of sharing in the plot. He denied it, saying, "I am a Christian and I don't believe in murder and assassination. "But", he continued, "I can keep silent no longer. I must speak up. I approve of the principle of getting rid of Hitler for he certainly has been the most evil influence that Germany has ever had." Of course, they took him out and shot him. Do you get the point? Like Luther, he had said, "Here I stand. It is better to obey God than man." But it was all of no avail because he had done it *too late!* By that time the damage had been done and Christian leaders in Germany were in the power of the most ruthless group of gangsters the world has ever seen.

So you see, it's not only important that we act, it is equally important that we act *now*, before it is too late. Don't put it off a minute! We spend a lot of time talking about how well-organized the Catholic Church is and frequently we display both wonder and exasperation at the fanaticism of Communists. Here's our chance to match and surpass Catholic organization and Communistic fanaticism, in order that the Lutheran Church may rise again to great heights, reinvigorated and with strength renewed to fulfill her God-given destiny. The place for Lutheran men in this whole matter is right up in front, setting the pace for the whole Church. Let's go! ! !

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Breakfast and Conscience

Edgar H. Grater sailed on the S. S. Samuel H. Walker from New Orleans on August 26, 1945. He helped care for 348 horses being shipped to Jugoslavia. On the trip, five days were spent in Trieste, five days in Split Jugoslavia and two weeks in Naples. He visited Pompeii, climbed Vesuvius and spent three days in Rome. Of his experience, he writes:

"It was an ordinary American breakfast, nothing unusual about it, but it suddenly took on huge proportions. The sight of a hungry Jugoslav boy eagerly watching food which had been dumped in the garbage can caused the enlargement. Some people would have been horrified, others nauseated, but I was sick with humiliation. So many hungry men and we were thoughtless enough to waste food. Orange juice, two eggs and bacon, plenty of bread, butter, jam and hot biscuits—it seemed like a banquet.

"Frankly it choked me; I didn't feel like eating. But I had ordered it and I was against waste so I had to eat. Desperately I sought for some way of sharing—but the hundred men working outside unloading the ship—how could I select the one who needed it most? If I shared with one, how could I meet the eyes of the other ninety-nine?

"The orange juice was down, and my fork touching the eggs when I glanced up at the open porthole opposite me. A thin face drawn into an ingratiating smile, hungry black eyes between red-rimmed lids met mine. He was there only a moment, then moved on as though the sight of food was too much to be endured very long. A continual stream of faces appeared—young, lined, unshaven; black, brown, blonde hair—but all with the same despairing appeal in the black eyes.

"I finished the eggs and bacon with no relish. By this time, two biscuits and several slices of bread had disappeared under my jacket. I felt guilty about that; after all, it was the least appetizing part of the meal I was sharing. The eggs and bacon, butter, jam, would have been more tasty. They probably had bread anyway. And I thought to share! I gave it to the first man I met and to my surprise he stuffed it into his shirt without taking a bite. I guess he had folks at home, too.

"That morning I walked for hours. Jesus fed five thousand men—and I, I couldn't even provide enough for one. I was utterly routed by the situation. I who was supposed to be a Christian, who had refused to fight, to kill others because of conscience, I was faced with a situation which seemed to have no answer. What had I done to deserve having food when so many others had not enough? The force of my responsibility weighed me down. Maybe I was after all just a 'Holy Joe' who talked a lot about Christian principles, but didn't do much at acting them out. 'Do unto others'—how would I feel if I got the bread and the other man had the eggs and bacon?

" 'Man cannot live by bread alone.' It's what goes with the bread that counts. The eggs and bacon of Christian love and kindness are so extremely necessary. Give the material things you don't need of course, but give some things you need, too; share your eggs and bacon, and your Christianity."

From "Town and Country Church"

●

"Do It Now"

By Dr. P. O. Bersell

Dr. Bersell is President Augustana Snyod, member of the Executive Committee of the National Lutheran Council, and has recently returned from Europe.

Today I visited Dr. Empie, immediately upon my return from a month's sojourn in Europe. He asked me if I had a brief message for our pastors who as parish leaders are more than any other group responsible for the success of the biggest united task that our church in America has ever undertaken.

Just eleven months ago I was on a similar journey when the world was still at war. I came home with a heavy heart and I confess that I was quite bewildered by the enormity of the post-war task that confronted our Church.

Now that the war is over the whole world is bewildered. Human suffering, such as the world has never known before, is the lot of untold millions and of whole peoples in all parts of the world. You have heard and seen attempts to picture the world's distress, but it's beyond description. Politically, economically and socially there is also bewildering chaos. There is confusion worse confounded in the world.

Our hearts are still heavy within us. We carry an agonizing burden of sympathy with the sufferers, so many of whom are of our own household of faith. But, thank God, we are not bewildered any more, not the Christians who have heard our Saviour's call and who know His plans for the world. I do thank God that the Lutheran Church and its leadership are now so keenly aware of its duty and opportunity. Because in obedience to God we have dared to launch forth on what seemed a hopeless undertaking whose difficulties were great enough to frighten men otherwise stout of

heart. God has blessed us! *He has opened up doors of service that seemed closed and locked. He is enlarging our opportunity and empowering us to move on to greater things.* Our ministry to our stricken brethren and to our devastated churches is not to be frustrated. Had we postponed our action, for lack of faith, it might have been in vain. Therefore I say, let us continue to labor with might and main now. Let us not postpone any action of faith and love even one unnecessary day.

I heard Bishop Berggrav preach in German in the great French Cathedral of St. Pierre in Geneva. He said, "Do not call us heroes, for we were not that. We do not ask for your pity nor ask you to look upon the suffering we passed through. Rather do we want to testify to you that we have been a much begraced church. For our tribulations brought us a great blessing and gave us a new and deeper apreciation of the glorious and satisfying reality of God and the Christian faith, and it strengthened our communion with fellow believers throughout the earth. We believe in the *Una Sancta* as never before."

I heard Pastor Niemoller speak in his native tongue to a great throng in the "Salle du Reformation," gathered to commemorate the 400th aniversary of Luther's death. Using as his text the words, 'As poor, yet making many rich," he spoke with fervor of the true riches of the believing souls and of the church. "Christ alone; God's word alone; Grace alone; Faith alone." With prophetic eloquence he exhorted all Christians to possess and share these riches with an impoverished world.

This is our task of faith and love, to preach this gospel of grace of all men. And what Church is better equipped to do it than our own dear Lutheran Church? What Church has more to give? Though poor, we can also make many rich. I say this with renewed emphasis and deepened conviction now after a week spent in Geneva at the meeting of the World Council of Churches, in company with outstanding leaders of evangelical Christianity.

We Americans have not suffered yet as so many of our brethren across the sea, and yet God has begraced us too. Is it not worthy of a notable thankoffering and of a noble, sacrificial effort to serve? Let us do that very thing and let us do it now, to the glory of His name and for the extension of His Kingdom in a sincured world. Then this will become one of the finest hours in the history of our Lutheran Church.

That this may become a blessed reality in every pastor's leadership experience is my heart-throb message to my brethren in the sacred office. It's a message for today, that we may do it now.

●

Lutheran Unity and Lutheran Colleges

By Dr. L. W. Stavig

Dr. Stavig is President of Augustana College and here offers a word of warning to those who shape our educational policy.

Perhaps the most significant feature of Lutheran history in America during the last thirty years has been the movement toward unity. This movement has included both a definite development of organic union and a closer coordination between synodical groups still independent of one another. The formation of the NLCA in 1917, of the ULCA in 1918, and the ALC in 1930 have all marked steps toward organic union. The American Lutheran Conference, the National Lutheran Council, and a great many other organizations have been created to facilitate cooperation in work and to eliminate duplication and overlapping. So definite has been the trend toward both unity and union that it seems entirely likely future historians will characterize this as the era of developing unity. Unless some very drastic and unexpected set-back occurs, it now seems inevitable that there will ultimately be one Lutheran Church in this country.

Side by side with the movement toward unity there has been during the past thirty years a re-awakened concern on the part of the Lutheran Church for its program of higher education. The period just following World War I and preceding the great depression was one in which Lutheran colleges and seminaries took great strides forward. Students flocked into these institutions in unprecedented numbers. Physical plants had to be enlarged to meet the demands imposed by large student bodies. Millions were added to college endowments in a series of campaigns which covered most of the country.

The impetus of the twenties has carried over into the present decade. Where Lutheran synods before gathered their hundreds of thousands, they are today thinking in terms of millions. Our constituencies are evidencing a strong determination that the schools must have greater support for current operations and must be given more adequate buildings and equipment. The people of the church have caught a new vision of what their colleges and seminaries may become. The improved incomes of the war period have made it possible for them to translate their vision into reality. The money is on hand or is being gathered which will make possible in the immediate post-war period a building program in the colleges and seminaries of the Lutheran Church which will dwarf that of any like period of our history in this country.

It is extremely significant that there appears to be very little coordination between these two dominant trends in American Lutheranism. Our churches are steadily moving in the direction of greater unity; yet, in the field of higher education we proceed as though we always intended to remain separate church bodies. In the field of foreign missions, home missions, and charities we are making every effort to avoid duplication, to coordinate our programs, and even to merge the control of our work. In the field of education we are about to invest several million dollars in permanent equipment with scarcely a thought that ultimately we expect to be one.

There is still time for joint planning and cooperative action. Building plans are in the blue-print stage. No contracts have as yet been let. Construction has not begun. If at any time within the next generation we expect to think in terms of a unified educational program, it is before we spend the millions now being accumulated in college treasuries. There can be no minimizing the difficulties involved in such a course. Perhaps it would be impossible to unify this part of our work. But we ought not to move into the expansion period ahead without having at least seriously attempted to chart the course of a unified Lutheran Christian higher education program.

●

"There are thousands of stars that shine at night,
Thousands of flowers that make summer bright,
Thousands of dew-drops the morning greet,
Thousands of birds with voices sweet,
Thousands of bees in purple clover,
But one Mother the whole world over."

Letterally Yours

Bible Lexicography

By Pastor Roger G. Imhoff

WISDOM:

standeth in the top of high places,
is better than rubies,
brings durable riches and righteousness,
winneth souls
shall obtain favor of the Lord,
bringeth happiness,
is the principal thing, with understanding,
is a fountain of life,
understands what the will of the Lord is.

●

Not Much Help?

Rochester, N. Y.
April 23, 1946

Dear Editor,—

Read with much approval your article on radio in The Lutheran.

On page 3 of LUTHERAN MEN for March you refer to errors. What about "A reading of these eighteen sermons can not help enrich mind and heart?"

Best wishes,

Sincerely,
Howard A. Kuhnle

Now ain't that awful? It is getting so that an editor is beset by "error-hounds" fore and aft. Pretty slippery business handling English. Even the little word "but" can make all the difference between commendation and condemnation. Every one found is good for an editorial chuckle. Thanks, Howard! —*Ed*

●

Typographical Verse

Burlington, Iowa
March 26, 1946

Dear Editor,—

By all means, if you see fit, use that article on "V in the center of calvary".

You will pardon another reference to "typographical errors". However, one came to my notice last evening (our local paper)—and the word *fools* is used instead of *food*. No doubt someone will be forced to go to confession for such a mistake in connection with an interview with the pope.

Sincerely,
R. R. Belter

The following title was placed below a picture of "Hoover Talks With Pope Pius". Here is the subtitle "President Hoover in Europe to survey fools needs, talks with Pope." To add data to the whole question raised by Dr. Bagger on typographical idiosyncrasies in a former issue Dr. Belter also enclosed the following masterpiece of classical verse. Thanks Dr. Belter. —*Ed*

Typograpical Errors

The typographical error is a slippery thing and sly,
You can hunt till you are dizzy, but it somehow will get by,
Till the forms are off the presses it is strange how still it keeps;
It shrinks down into a corner and it never stirs or peeps,
Till the ink is on the paper, when it grows to mountain size.
The boss, he stares with horror, then he grabs his hair and groans;
The copyreader drops his head upon his hands and moans—
The remainder of the issue may be clean as it can be,
But that typographical error is the only thing you see.

—Knoxville (Tenn.) Express

●

Room for Argument!

Cuero, Texas
March 29, 1946

Dear Editor,—

In an article in Christian Herald by the editor, Dr. Frank S. Mead, General Vaughan is held to be partly right in comparing unfavorably Protestant and Roman Catholic chaplains. Would you write an article in the next LUTHERAN MEN on how Lutheran chaplains stand up under comparison?

———o———

Then here is something that should be brought before the next convention of the U. L. C. A.—to do away with the title President of Synod and go to the Bible title of Bishop. The organizations of the churches should name their presiding officers, president but let it be the church's Bishop.

You made LUTHERAN MEN the best men's church paper in the United States.

Very respectfully yours,
Joseph Pannen

Sorry I could not use all your good letter, but the two paragraphs above raise enough issues. As to the article by Dr. Mead, I think he was really criticising the method of selection of chaplains. The Romanists assign their men for their qualifications. No volunteer method could be as effective, yet reports I have received suggest that the Roman chaplains far too often compromised with the worldly desires of the men. They were good fellows, too good! As for Lutheran chaplains they need no defense. They were carefully selected through our chaplains commission and they received more than their share of promotions and citations. They bore the reputation of being the best qualified pastors in the service. As for the other question raised, President or Bishop, it does not seem important to me. It is important that the democratic character of our church be maintained. Thank you for a challenging letter. *Ed*

●

"Honestly Proud"

Bucyrus, Ohio
March 19, 1946

Dear Editor,—

You may be interested in the enclosures especially the program for the servicemen's banquet. I'm honestly proud of that. We sent out 72 invitations and had 67 veterans and their wives and/or sweethearts in attendance. We started promptly at 6:30 P. M. and ended the formal program at exactly 8:30 P. M. Then the fellows were free to do as they liked. Most of them stayed and talked and had fun together—at any rate it was about midnight when I got home.

It hasn't meant a great advance in church attendance, I didn't expect that, but it has brought increased affection and interest and so was well worth while. We went all out for it—steak and all the trimmings, carnations for the girls and little flag boutonnieres for the fellows, red, white and blue candles and centerpieces. The toastmaster was excellent and the main speaker was good, but the best of all was the servicemen's response, by one of the men, a big, friendly fellow who was in the medics. He was the climax of the program.

One thing more we have started our own Brotherhood with 54 charter members—so far we have had three meetings. They sponsored the banquet.

Faithfully,
J. David Mumford

No limit to the things that Brotherhood can put over after making good on that banquet. Pastors who have no confidence in the Brotherhood should confer with Pastor Mumford. —*Ed.*

GET WISDOM

GET UNDERSTANDING

For Worthy Tradition of the Past
For Zestful Living in the Present
For Firm Faith in the Future

"The boys and girls who leave home and go to college ought not to find that they have broken those natural religious ties which conect home and church. They should transfer to a new religious home in as matter-of-course fashion as they transfer their intellectual relations from high school to college. Only on these terms can they be expected to carry through the all-important years of college that sense of the continuity of the personal life of religion, which is so essential to its normal development."

—Former President Birge, University of Wisconsin

Lutheran Colleges Need Your Prayers, Your Gifts, Your Children

Carthage College — Carthage, Ill.
Gettysburg College — Gettysburg, Pa.
Hartwick College — Oneonta, N. Y.
Lenoir Rhyne College — Hickory, N. C.
Marion College (Jr.) — Marion, Va.
Midland College — Fremont, Neb.
Muhlenberg College — Allentown, Pa.
Newberry College — Newberry, S. C.
Roanoke College — Salem, Va.
Susquehanna University — Selinsgrove, Pa.
Thiel College — Greenville, Pa.
Wagner College — Staten Island, N. Y.
Waterloo College — Waterloo, Ont., Can.
Wittenberg College — Springfield, Ohio

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The Lutheran Brotherhood Of South Carolina

The fourth annual convention of the Brotherhood of the Evangelical Lutheran Synod of South Carolina was held in St. Paul's Lutheran Church, Columbia, S. C., Tuesday, February 26, 1946. The theme of the convention was "Making the Church Grow."

The Reverend Wynne Boliek, pastor of Reformation Lutheran Church, was the convention chaplain. After the devotions, President H. C. Schatz, Sr. officially opened the convention and led in a service of responsive readings which had been prepared for the occasion.

The address of welcome was made by N. E. Derrick, treasurer of the South Carolina Brotherhood, and a member of St. Paul's Lutheran Church. The response was made by H. H. Jassen of the Southern Conference.

The minutes of the last meeting were read and after one correction, they were approved.

The President made his report and gave his recommendations. These recommendations were acted upon later.

President Schatz appointed the following committees: nominating committee; resolution committee, committee on president's report.

President Karl W. Kinard brought greetings from the South Carolina Synod, the Synodical Institutions, and Auxiliaries.

The Reverend Wynne Boliek made remarks concerning the fifth Sundays for Brotherhood meetings and asked that they be left open for that purpose.

The Reverend Obert Kempson, chairman of the Parish Education Committee, remarked on the possibilities of a full-time worker to help carry on Parish and youth work and asked of the South Carolina Brotherhood $700 to aid in paying the salary for the carrying out of this work.

A motion was made that the Executive Committee advise each Brotherhood to canvass their members to see what amount could be raised for this full-time worker, this amount to be contributed. This motion was voted: yes, 13; no, 13.

The Reverend R. R. Ellsworth, pastor of Faith Lutheran Church, Batesburg, S. C., gave an address on "Evangelism." After this, a panel discussion was led by Mr. Alton Roof on "Growth through Missions." Assisting him were J. W. Ballentine discussing "When to Grow" and Greever Derrick discussing "Where to Grow."

The Reverend Carl Caughman, Social Mission Pastor of the South Carolina Synod, made very interesting remarks on his work.

"Growth through Stewardship" was discussed by the Reverend E. K. Counts, pastor of St. John and Mt. Calvary Lutheran Churches, Johnston, S. C.

The Committee of Nominations reported and nominated the following officers: President, E. J. Karnakrens, Summerville, S. C.; Vice President, H. O'delle Harmon, Lexington, S. C.; Secretary, L. A. Black, Prosperity, S. C.; Treasurer, B. T. Bodie, Columbia, S. C.; Pastoral Advisor, Reverend E. Z. Pence, D. D., Greenville, S. C. These officers were elected by the convention.

At this time, prayer was offered for the boys still in service and for those who soon would be entering the service.

The convention adjourned for lunch. An excellent luncheon was prepared and served by the ladies of St. Paul's Church.

Beginning the afternoon session "Growth through Giving" was to be discussed by Barney Myers, President of Southern Conference. Mr. Myers was not able to be present so he prepared a talk and presented it to the President in written form. President Schatz appointed Mr. Korankrens to read the material prepared by Mr. Myers.

At this time a report of the conference Presidents was heard, followed by reports from several of the local organizations.

"Growth through the Boy Scout Program" was presented by Roscoe E. Stevens, Boy Scout Executive of South Carolina.

The committee on Resolutions made its report.

The committee on President's report was heard at this time. They recommended the adoption of this report with minor changes.

It was moved and seconded that the recommendations of the President be a guide for the following year. Carried.

It was moved and seconded that a committee be appointed by the President to meet with a committee from South Carolina Synod to formulate a permanent policy for the Loan and Gift Fund. Carried.

It was moved and seconded that the recommendations be adopted item by item. Carried.

Recommendation #1

1. That fund be raised shall be known as the Brotherhood Loan and Gift Fund for church extension in the Evangelical Lutheran Synod of South Carolina.
2. That the purpose of the fund shall be to assist in purchase of property for church purposes or building of churches within the Synod of South Carolina which have been approved by the Home Mission Board of the South Carolina Synod.
3. That loans be made interest free which will be part of gift fund.
4. That all loans made to congregations must first have the approval of the Home Mission Board of the South Carolina Synod, who will present their approval to the Executive Committee of the Lutheran Brotherhood of the Synod of South Carolina who will approve or disapprove the loan and amount of loan to be made.
5. When a loan has been approved by the proper officials of the Brotherhood of the South Carolina Synod and the Home Mission Board of the South Carolina Synod, the treasurer of the Loan and Gift Fund will pay direct to the treasurer of such congregation the amount approved.
6. Loans to be made for five year period. At the end of five years, loan to be repaid to the Brotherhood of the South Carolina Synod at the rate to be agreed upon by the Executive Committee.
7. No monies of the Loan and Gift Fund of the Brotherhood of the South Carolina Synod be used to defray any expenses of any kind of the Loan and Gift Fund. All expenses to be paid from the treasury of the Brotherhood of the South Carolina Synod.

Recommendation #2

1. That each Conference President use his efforts to promote in his Conference:
   (a) The Loan and Gift Fund.
   (b) To organize Brotherhoods in his Conference.
   (c) To have these Brotherhoods to affiliate with the U.L.C.A. and the South Carolina Synodical Brotherhood.
   (d) To get Lutheran Men in the hands of every Lutheran layman.
   (e) To sponsor in his Conference Lutheran World Action for the years 1946 and 1947.
2. That the South Carolina Synodical Brotherhood officers for 1946 consider arranging for a two day convention so as to have more time to transact the business of the Brotherhood.
3. That the South Carolina Brotherhood use its man power to raise the penny a day contribution to the church to a higher level.
4. That all pastors and laymen of the South Carolina Synod become interested in the Brotherhood, promote it and bring it to the level where it belongs; "The finest Brotherhood organization in the U.L.C.A." It can be done with interest and prayers. God's work needs to be done. We can do it if we use the power of our men.
5. As suggested by the U.L.C.A. Brotherhood, the U.L.C.A. Key Man for the South Carolina Synodical Brotherhood be a member of the Executive Committee.
6. That our Conference Brotherhoods assist in sending their President to the U.L.C.A. Brotherhood convention.

Report of Treasurer:

Balance on hand ..... $ 106.65
Loan and Gift Fund, on hand 3,860.00

The newly elected officers were installed by the Reverend H. A. McCullough, D.D.

The President led the closing service.

The benediction was pronounced by the Reverend H. A. McCullough, D.D.

The convention adjourned with the singing of the Brotherhood Hymn.

●

Chicago Conference Meet

The Suburban Brotherhoods of the Chicago Conference met with the Men of Holy Trinity, Elgin, Illinois on Monday evening March 25th. Approximately 100 men were present with Harvard and Woodstock trying to outdo Elgin on attendance. Rev. Mueller of Harvard lead twenty-one of his men to Elgin and Rev. Kaufman added up twenty from Woodstock when they were all accounted for. Rev. Rhyne of Warrenville had two of his key men with him and Rev. Gable of Richmond had one man with him, and reported that more of his men had hoped for rain so that they could be out of the fields and so make the trip. Rev. Nordsiek and his men of Aurora could not come, but his men and other suburban Brotherhoods will surely arrange for attendance at the next meeting.

A splendid program was prepared by the Program Committee of Holy Trinity composed of Walter Vollman and Luther Giertz. The "Week Day" Quartet favored with popular and religious numbers and their pianist fa-

vored with a solo showing how to really "tickle the ivories". The address of the evening was given by returned Chaplain, Captain F. W. Korbitz, who gave many interesting accounts of the varied work of the Chaplain overseas. Captain Korbitz served as Chaplain in the Psychiatric Hospital, General Hospital, Prisoner of War Camp, and in varied fields. Captain Korbitz in addition to himself, had four sons in service and their dog, making a total of six Korbitzs serving Uncle Sam in World War II.

The refreshment committee served coffee and sandwiches and the men gathered around the long tables and really got acquainted and discussed men's activities in the various churches. From the enthusiasm of this meeting, there should be a good attendance at the Illinois Synodical Brotherhood meeting at Quincy to hear amongst other prominent speakers, Brother Bader, Executive Secretary of the U. L. C. A. Brotherhoods. The men of the Illinois Synod of the U. L. C. A. are going forward building their $100,000 Revolving Loan Fund, promoting Lutheran Boy Scout activities, and all the objectives of the Brotherhood.

●

That Canadian Rally!

Kitchener, Ontario
March 6th, 1946

Dear Editor,—

We greatly appreciate your kind co-operation in giving publicity in your columns to our efforts at maintaining Lutheranism as an active force.

We are indeed hoping that with your assistance some Lutherans from the United States will be attracted to take part in our out-door Lutheran Rally this summer.

It will take place on June 23rd in the Waterloo Park during the afternoon. Our former announcement as to guest speaker was premature. The guest speaker will be Rev. S. E. Engstrom, D. D., Executive Director of the Board of Home Missions of the Lutheran Augustana Synod and Chairman of the Commssion on American Missions of the National Lutheran Council. We heard him in Kitchener last month speaking on behalf of Lutheran World Action and the circumstances permitted us to forthwith engage him for our Rally.

Kitchener and Waterloo have a combined population of 50,000 persons of whom fully one-third are of Lutheran faith. Many more Lutherans are found in the surrounding towns of Elmira, New Hamburg, Stratford, Tavistock, Preston and St. Jacobs—all within 30 miles. Then too, Waterloo College and Seminary give added interest to our invitation.

At the conclusion of the Rally service visitors and home folk renew friendships and make new friendships followed by a basket supper in the heavily wooded picnic grounds.

Prospective visitors, please let us know your intentions!

Respectfully,
Armin Bitzer, Secretary

LUTHERAN MEN is glad to aid in promoting such gatherings of Lutheran men when the information comes in time. It requires a full month to produce each issue. For instance material received by May 1st will appear in the June issue. If received after that date and before June 1st it must wait for the July issue. Secretary Bitzer has earned this second notice by his promptness. —Ed

●

Thanks for "Inspiration"

Dear Editor,—

Please change address from Chaplain E. J. Katterhenrich, USS Prince William, F. P. O., San Francisco, Calif. to Rev. E. J. Katterhenrich, 915 S. Remington Rd., Columbus 9, Ohio.

Many thanks for the inspiration of LUTHERAN MEN during the past months. I enjoyed it very much.

Sincerely yours,
(Rev.) E. J. Katterhenrich

Appreciation by our retiring chaplains means a great deal to us. May you have smooth sailing. —Ed

PLAN Your life Insurance Program NOW!

You and your family know from experience what food, clothing and shelter cost — per week or per month — and you spend your income accordingly. Isn't it practical therefore, to plan your life insurance program on what your family will need, in the event of your death?

By investing a few dollars each year in a LUTHERAN MUTUAL life insurance program, it is possible for you to leave your family not only what you have had time to save, but all you intended to save. It is the only plan whereby an estate is created before the money is earned.

LUTHERAN MUTUAL stands ready to provide sound financial safeguards for yourself and your family, today and tomorrow. Talk your problems over with our local representative. His professional counsel is always at your disposal without obligation. Get in touch with him soon.

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The Executive Secretary's MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Keeping Mother's Day

By Daisy D. Stephenson

"It's Mother's Day! What can we do
To show her that our love is true?
We'll wear a blossom? Yes, we will,
But there are tributes finer still.
Let's wear a smile, and not forget
To tell her she's the best friend yet;
For through the whole, glad busy year
Our mother's always kind and dear;
And care for her, in every way
Will make a year-long Mother's Day."

●

Lutheran World Sunday, May 19!

The National Lutheran Council has suggested May 19th as the date for the 1946 Lutheran World Action Sunday. While there is a psychological advantage in having a specified time for the church-wide ingathering of funds, each congregation should select the date that best suits the local conditions.

Advance reports indicate that many churches have over-subscribed their quotas and will continue to receive Lutheran World Action offerings throughout the year. Some of our Brotherhoods have distributed weekly and monthly offering envelopes to make it convenient for their members to raise their share of the appeal.

●

Let's Go!!!

The Louisville Conventions in 1942 voted Lutheran World Action as our first priority for the duration. After reading the stirring appeal by Dr. Empie, it should scarcely be necessary to urge our Brotherhoods to go all-out in meeting this emergency.

I am gratified to learn that a large number of our Synodical and Conference Brotherhoods have purchased projectors to show the Lutheran World Action pictures and film strips in their congregations.

Dr. Empie expects the Brotherhood to be out in front and set the pace for the whole Church in Lutheran World Action. Will we accept this challenge? *All right—Let's Go ! ! !*

●

Brotherhood Boys Work Stamp

The Brotherhood's Fourth Objective,—*Hold The Boys in the Church*—is featured in the 1946 Church Message Stamp.

These attractive stamps in 4 colors are made up in booklets of fifty stamps each. The price is 50 cents per booklet. We hope you are pleased with the stamps which we mailed you several weeks ago and that you will assist us in giving the widest publicity in our efforts and share these stamps with your friends.

Through the wide distribution of these *Boys Work* stamps greater interest will be created in the Spiritual training of Lutheran Boys in connection with character and citizenship training programs, under the leadership of the men of our Lutheran congregations.

The proceeds from the sale of these stamps will help to pay for the literature and administrative costs in bringing the Boy Scout Program to our churches.

Please remember that the Fourth Objective stamp will be the *ONLY* Brotherhood Message stamp to be issued this year. PLEASE DO NOT RETURN THESE STAMP BOOKLETS. If you do not wish to keep these stamps, kindly give them to someone who will use them.

We are deeply grateful for your interest and financial aid. Whether you are a member of the Brotherhood or not, we want you to have the satisfaction of helping to strengthen our program of BOYS WORK in its relation to the work of the general Church.

●

88 Newly Chartered Brotherhoods

You will rejoice in the good news that 88 congregational brotherhoods have received their charters of membership in the U. L. C. A. Brotherhood within recent months. Scarcely a day passes without our receiving a request for literature to organize a new brotherhood or to revive a men's organization that was inactive during the war.

It is most gratifying to note the large number of discharged Service Men who have renewed their LUTHERAN MEN subscriptions. A majority of these brethren have returned to their churches and are attending Brotherhood meetings.

To each of the following newly chartered brotherhoods we extend a

Symbol of World Lutheran Fellowship

Among Lutherans who got together at a breakfast during the meeting of the Provisional Committee in Geneva, are, clockwise around table, Dr. S. C. Michelfelder, Director of Material Aid, World Council; Dr. A. R. Wentz; Fuglsang-Damgaard, Bishop of Copenhagen; Bishop Theophile Wurm, President of Council of Evangelical Churches in Germany; and Dr. P. O. Bersell, President of Augustana Synod.

hearty welcome and our best wishes in promoting the Six Objectives. May your membership in the U. L. C. A. Brotherhood bring you rich dividends in satisfaction and fruitful service to your local congregation and the Church- at-large.

St. Paul's Lutheran Brotherhood, Vallejo, Calif.
St. John's Lutheran Brotherhood, Easton, Pa.
St. John's Lutheran Brotherhood, Buffalo, N. Y.
Shiloh Lutheran Brotherhood, Taylorsville, N. C.
Plains Lutheran Brotherhood, Plains, Ga.
Trinity Lutheran Brotherhood, Kingston, N. Y.
St. Paul's Lutheran Brotherhood, Pearl City, Ill.
Immanuel Lutheran Brotherhood, Hampton, Nebr.
St. Matthew's Lutheran Brotherhood, Hanover, Ont., Canada
Zion Lutheran Brotherhood, Jersey City, N. J.
St. Paul's Lutheran Brotherhood, Clinton, Iowa
Trinity Lutheran Men's League, Burlington, Iowa
St. Paul's Lutheran Brotherhood, Nanuet, N. Y.
Trinity Lutheran Brotherhood, Hillsdale, Mich.
Calvary Lutheran Brotherhood, Rockford, Ill.
Mount Zion Lutheran Brotherhood, Richfield, N. C.
St. John's Lutheran Brotherhood, Richmond Hill, L. I., N. Y.
St. Paul's Lutheran Brotherhood, Auburn, Nebr.
St. John's Windish Lutheran Brotherhood, Bethlehem, Pa.
Salem Lutheran Brotherhood, Lebanon, Pa.
Zion Lutheran Brotherhood, Tamaqua, Pa.
First Lutheran Men's Club, Newton, Iowa
St. Mark's Lutheran Brotherhood, Brooklyn, L. I., N. Y.
St. John's Lutheran Brotherhood, Woodbury, N. J.
First Lutheran Brotherhood, Bryan, Ohio
Friedens Lutheran Brotherhood, Philadelphia, Pa.
The Men's Bible Class of the Evangelical Lutheran Church of the Redeemer, Allentown, Pa.
Memorial Lutheran Brotherhood, Shippensburg, Pa.
Bethany Lutheran Brotherhood, Hickory, N. C.
First Lutheran Brotherhood, Glendale, Calif.
Elias Lutheran Brotherhood, Emmitsburg, Md.
St. James Lutheran Brotherhood, Reading, Pa.
St. Mark's Lutheran Brotherhood, Coral Ridge, Ky.
Faith Lutheran Brotherhood, San Antonio, Texas
Mt. Zion Lutheran Brotherhood, Woodsboro, Md.
Luther Memorial Lutheran Brotherhood, Springfield, Ill.
St. Mark's Lutheran Brotherhood, Eddyville, Pa.
Glenwood Lutheran Brotherhood, Toledo, Ohio
Trinity Lutheran Brotherhood, Lindstrom, Minn.
St. John's Lutheran Men's Forum, Sacramento, Calif.
St. Peter's Lutheran Brotherhood, Lancaster, Ohio
St. Mark's Lutheran Men's Club North St. Paul, Minn.
St. John's Lutheran Brotherhood, Kitanning, Pa.
Christ Lutheran Brotherhood, Kitanning, Pa.
Mt. Calvary Lutheran Brotherhood Wapakoneta, Ohio
First Lutheran Brotherhood, Rockville, Conn.
Emmanuel Lutheran Brotherhood, Souderton, Pa.
Advent Lutheran Brotherhood, Navy Yard, S. C.
Grace Lutheran Brotherhood, Alden, Minn.
Holy Cross Lutheran Brotherhood, Pawnee, Texas
St. John's Lutheran Brotherhood, Goliad, Texas
Trinity Lutheran Brotherhood, Sanford, N. C.
Salem Lutheran Brotherhood, Maiden, N. C.
Holy Trinity Lutheran Brotherhood, Superior, Wis.
St. John's Lutheran Brotherhood, New Castle, Pa.
Grace Lutheran Brotherhood, Altoona, Pa.
The Saviour Lutheran Brotherhood, Trenton, N. J.
Christ Lutheran Brotherhood, Beaver Falls, Va.
Holy Trinity Lutheran Brotherhood, Raleigh, N. C.
Holy Trinity Lutheran Brotherhood, Leonia, N. J.
St. Paul's Lutheran Brotherhood, Mount Pleasant, S. C.
Good Shepherd Lutheran Brotherhood Front Royal, Va.
Reformation Lutheran Brotherhood, Baltimore, Md.
St. Paul's Lutheran Brotherhood, Glenside, Pa.
Christ Lutheran Brotherhood, Lorain, Ohio
Hollywood Lutheran Brotherhood, Hollywood, Calif.
Men's League of St. Matthew's Lutheran Church, Allentown, Pa.
College Lutheran Brotherhood, Salem, Va.
Trinity Lutheran Brotherhood, Juniata, Altoona, Pa.
St. Peter's Lutheran Men's Group, Verona, N. Y.
Trinity Lutheran Brotherhood, West Bend, Wis.
St. Paul's Lutheran Brotherhood, Torrington, Conn.
Grace Lutheran Brotherhood, Rochester, N. Y.
Grace Lutheran Brotherhood, Mount Carmel, Pa.
Trinity Lutheran Brotherhood, Lebanon, Pa.
Grace Lutheran Brotherhood, Stoystown, Pa.
First Lutheran Brotherhood, Sacramento, Calif.
Pentecost Lutheran Brotherhood, Milwaukee, Wis.
Epiphany Lutheran Brotherhood, New York, N. Y.
St. Lukes' Lutheran Brotherhood, Rochester, N. Y.
St. John's Lutheran Brotherhood, Dravosburg, Pa.
Virginia Heights Lutheran Brotherhood, Roanoke, Va.
St. Paul's Lutheran Brotherhood, Bucyrus, Ohio
Our Saviour Lutheran Brotherhood, Cresskill, N. J.
St. Johannes Lutheran Brotherhood, Charleston, S. C.
St. James Lutheran Brotherhood, Graniteville, S. C.
Holy Trinity Lutheran Brotherhood, Manasquan, N. J.
Holy Trinity United Lutheran Brotherhood, Miami, Fla.

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Life Scout Charles Seastrunk

Father, Son Active in Scouting

The citation and Pro Deo et Patria medal was presented to Charles Seastrunk on February 21st, 1946 at a Court of Honor held in St. Luke's Lutheran Church, Prosperity, N. C. The field Scout Executive Mr. Gene Brock of the Blue Ridge Council, Greenville, S. C. was present and exhibited a picture on Scouting.

Mr. Wright Cannon of Newberry, S. C. a Scoutmaster for twenty years was chairman of the Court of Honor and presented the advancement awards. Charles was advanced to a Life Scout at this Court of Honor.

He was born in Winchester, Va., April 27, 1931 and became a Tenderfoot Scout in Rincon, Ga., Troop 64 in 1943. The Pro Deo et Patria award was presented to Charles by his father, who is the Pastor of St. Luke's Lutheran Church, also the Scoutmaster of Troop 146, Prosperity, S. C.

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Lutheran Boy Scouts

● **MR. EARLE W. BADER, Director**
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethehem, Pa.
DR. GEORGE A. EICHLER, Editor

Lutheran Boy Scouts

There Is No Such Thing

as a noiseless troop of Boy Scouts. This truth the editor has learned from experience over a period of more than twenty years. The Moose Patrol is presently housed in the editorial basement and the weekly meetings keep one from forgetting this basic truth. Adolescent boys are not naturally bad but they are naturally active and hence noisy. Scout leaders assert that the most popular games of adolescent boys have as their principal ingredient a considerable degree of roughness. If anyone doubts this, let him observe any group of scoutage boys at play and be promptly convinced.

This Natural Tendency

to be over-active and frequently rough has often brought Scouts into conflict with the church. It is claimed that they disturb meetings within a radius of several rooms, are hard on the furniture, and sometimes even break window panes. No doubt most of these accusations are true. If it were proper to introduce a noise meter into the meetings of certain other organizations, especially when there are joint meetings among men and women, the results would be surprising. They too would disturb other meetings within a considerable radius if the church had not previously been cleared of other groups. Since these groups are composed of responsible and respectable adults, nothing is said on the subject. These members, largely because they are adults, have a priority in the church which boys seem not to have. Scout leaders frequently complain that they must give way when an adult organization wants the room in which they hold their meetings. If Troop meetings are cancelled or cut short frequently, it will seriously affect the operation of the Troop. Let us be fair in this matter. An adult group would probably complain more loudly than the boys if their meetings were often disrupted by other groups. The Troop Committee should see to it that the Troop has a suitable meeting place. Unless this is provided, the work of the Troop is hindered and the sense of belonging to the church will not be developed in the boys. Each group has a right to expect a certain amount of priority and boys of Scouting age do not enjoy being pushed around any more than any other group.

A Word to the Sponsoring Institution

The Troop Committee, a pamphlet published recently by the Boy Scouts of America, has some good advice under the above title, as follows:

"The sponsoring institution operates its own Scout Troop. The Boy Scouts of America provides a general program, trains leaders and assists the institution, but does not administer the Troop.

The sponsoring institution delegates its responsibility to the Troop Committee. The Troop Committee selects a competent Scoutmaster and Assistant from the membership of the institution if possible. The Scoutmaster is the Executive Officer of the Troop, and the Committee is the Board of Directors.

The Troop Committee reports regularly to the sponsoring institution on the Troop and makes certain that the Troop is carrying out the policies and wishes of the institution.

Selecting the right men for Troop Committee membership is important. They should be adult citizens, preferably members of the sponsoring institution and one member should, if possible, be a member of the governing board of the institution or the pastor. Experience shows that the best Troop Committee members often are father, preferably fathers of Scouts in the Troop, men of high caliber, outstanding representatives of the institution. Upon their active cooperation with the Troop Leaders and the institution depends in large measure the success of the Troop and the values that the boys receive.

All members of the institution should take pride in the Troop and feel responsible for helping to make Scouting a rich and happy experience in the lives of the boys.

Institutions should be familiar with the long-span program of Scouting reaching all boys from nine years of age and upward."

Worthwhile Activities for Lutheran Boy Scouts

Scouting teaches boys to do things with their hands? Why not use this skill? Here are a few things Scouts can do under proper supervision:

1. Preparing a worship center for a department in the Church School.
2. Creating or building other equipment for use in Sunday School or Church.
3. Decorating Church rooms for special events.

Time spent in such projects can be offered to fulfill the requirement of 15 hours of service to Church and Community for the Pro Deo et Patria Award.

It Is Gratifying

to read the many inquiries coming from all parts of the country for information concerning the Pro Deo et Patria Award. Pastors everywhere are recognizing this award as a practical way of integrating the activities of the boy with the work of the Church. Service rendered since November 1943, may be credited toward the award. If you are in doubt as to how to go about getting this award, refer to page 15 of the March issue of LUTHERAN MEN.

Cost of the Pro Deo Et Patria Medals

The price of the Pro Deo et Patria award medals was increased to $1.50 each at a meeting of the Governing Board of the American Federation of Lutheran Brotherhoods held in Chicago on Feb. 23, 1946. The committee has arranged for an attractive flexible leather case to accompany each award in the future. You will readily understand that the increase in the award from $1.00 to $1.50 is occasioned by the more attractive and durable leather case. It is expected that the congregation or Brotherhood that sponsors the Scout Troop of which the recipient of the Pro Deo et Patria award is a member will remit the $1.50 for the award promptly to the Lutheran Committee on Scouting, 608 Second Avenue South, Minneapolis 2, Minnesota.

Lutheran Men in Bible Study Classes

● Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

An Open Forum

I have heard that in some synods and sections of the United Lutheran Church there are very few adult Sunday school classes or none at all. Inasmuch as I have been teaching classes of men and women for so many years I can hardly believe it. Is there any special reason why any school should be without at least one class of men and women, or a few seperate classes?

There are some parts of the church in which classes of grown-ups are almost as scarce as hen's teeth. This condition is not due to any one cause but grows out of the total situation in those areas.

Some parts of the church are made up pretty largely of first, second, and third generations of persons who have come from the Lutheran lands of Europe. In some of those areas, unfortunately, confirmation has too largely been regarded as a kind of graduation, and the Sunday School has been considered as something for children only. These views have been brought along from the "old country", and they have persisted. Anyone who has done home mission work among European-Americans of the first few generations knows what large numbers, upon settling in the new land, have been content to neglect worship and church life. Many of them found adjustment to another language and other customs difficult, and they felt that going to church and getting linked up with its work entailed too much extra effort. They grew into the habit of staying at home on Sunday mornings. Sometimes they were not invited to church by anyone, and perhaps for a long time there was no Lutheran church near to them. And when pastors found them and got to working on them they found also that the job of getting these people started on church attendance was about all that could be undertaken with success. It was sometimes very difficult even to get the children started to Sunday school, and to keep them coming.

Traditions and customs are not easy to break, and it is even more difficult to get new ones established. After these changes have been made the problem becomes considerably easier. While there are numerous exceptions, in a general way it may be said that in areas where the church has grown from colonial days and the earlier generations of national life the tradition of adult Sunday School classes is more strongly established than in most other sections.

Furthermore, there has been a wide-spread superstition that adults cannot learn. Both experience and scientific investigation have shown this view to be false. And the great adult education movement which had brought many millions of men and women into various courses already before the war has shown to everyone that adults are learning on a mighty scale.

Regardless of all that has been said, one of the greatest reasons for a lack of adult classes is that a well-planned, attractive, persistent effort has, in many instances, not been made, and a worthwhile, meaningful, appealing program has not been set up. Large numbers of adults would undoubtedly respond to a four-fold scheme—worship, study, fellowship, and service-action, if well presented and followed up.

Many grown-ups have settled down into easy complacence with a feeling that going to church is enough. The values of live discussion of religion in life are overlooked. And many leaders have probably made no effort to create adult classes and an adult program because they have felt that it would require too much effort.

Adult classes hold great possibilities. Much can be accomplished if we take the trouble to bring into being a program which will make appeal—something which adults will not want to miss, once they know what it is.

Who should be the teacher of an adult class?

The answer to this question depends on a number of factors. The personal traits of possible teachers, the load of church work already carried, other forms of service which require time and effort, home obligations, background of education and experience, and other factors ought to be cosidered. In any case the persons best situated to render the service are the ones who ought to do the work.

The pastor and the general superintendent ought not to be called upon unless there is no one else available. They will render a more valuable service to the church school and tc the whole cause if they can have adequate contacts with all departments of the school, counsel with leaders, encourage teachers, become acquainted with students, discover needs and omissions, see possibilities, and in general be constantly learning the shifting conditions which someone must know in order to give the whole school and its parts the very best guidance.

Whether the teachers of adult classes are men or women is not so important as their qualifications. Men's classes are usually taught by men, and women's classes by women. But there are many exceptions, especially in the latter case. Mixed classes are probably more frequently taught by men, though there is no particular reason why it should be so. We ought to select people whose total background will enable them to furnish the best leadership to the group.

How old should the teacher of an adult class be?

How old are the members of the class? That will make some difference.

To teach adults acceptably and effectively one must be old enough to know what life is all about, but not so old that perspective has been lost and teaching degenerates to reminiscing. Personal qualifications here again are more important than the number of years one has lived.

Dr. Rudisill is making a real contribution to adult education. This is his department under the Parish and Church School Board. His department in The Lutheran is also in forum style. If you have a question to ask Dr. Rudisill, send it to us. —Ed

Topic of the Month

● Department Editor: REV. ARTHUR H. GETZ
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The Challenge To Strengthen Women's Work In the Church

Topic for June, 1946

AIM: To help members of the Brotherhood appreciate the contributions which women have made to the Lord's work (especially the contribution of deaconesses); to lead the men to realize that they ought to give encouragement to the women in their Christian work; and to find ways in which men may co-operate in the Christian work which the women are doing.

NOTE: The material which follows should not be read at the Brotherhood meeting. It should simply serve as resource material in the discussion of the topic, and should be enriched by facts garnered from other reading and from observation and experience. Additional information about deaconesses and their work will be found in the folders "Do You Know" and "People Need You," which may be procured free of charge by writing either to the Baltimore Motherhouse of Deaconesses, 2500 W. North Avenue, Baltimore 16, Maryland, or to the Philadelphia Motherhouse of Deaconesses, 2100 S. College Avenue, Philadelphia 30, Pa.

Worship

Hymn, "Jesus, My Lord, My God, My All"—
No. 351 C.S.B., or No. 262 P.S.H.
Scripture: Ephesians 4:11-16
Free Prayer
Hymn, "Jesus, Master, Whose I Am"—
No. 375 C.S.B., or No. 284 P.S.H.

The Topic

The story is told that at the close of a great evangelistic service a certain brother led in prayer and said, "O Lord, if any spark of enthusiasm has been engendered by this meeting, do thou water the spark". Our purpose in discussing the present topic is not to *water* the many sparks of enthusiasm issuing from the consecrated service of the church's women, but to fan those sparks into a glowing flame and a roaring fire, in the hope that some of the sparks of enthusiasm will fall into the hearts of the men of the church and start glowing fires of zealous service in their lives also.

One possible procedure for this month's meeting would be to call for and discuss the report of the committee appointed at the May meeting (cf. the project, "Let's See What the Women Do"), and supplement that report by using some of the facts found below.

Woman's Noblest Service

Women have rendered such outstanding service to the Kingdom of God in so many different fields, and have met with such signal successes in such a variety of undertakings that it will be entirely impossible to discus all the phases of women's work in the church at a single Brotherhood meeting. But among all the service which women have rendered to the church none is more important than that of being a homemaker and a Christian mother. It is in the home that woman has her greatest opportunity to do Christian work—ministering to loved ones in days of health and illness, folding little hands in prayer, helping members of the household to rejoice in the possession of Him who alone can bring real joy, showing others how to love and serve Christ. Wherever there is a home in which the influence of a deeply Christian mother is exerted there the church finds a true ally. The work of Sunday school, catechetical class, and all the other teaching agencies of the church is supported and enhanced by Christian mothers. We should never lose sight of the fact that the tasks performed by Christian homemakers are truly a service rendered to the church.

If Women Didn't Serve

Have you ever tried to picture what our congregations would be like if they were suddenly deprived of the service which women render? Members of the Brotherhood can readily add other features to the pictures drawn below, but here is a partial sketch of what our congregations would be like if they were deprived of the Christian service of women:

1. More than half of the Sunday school classes would be without teachers, and probably half of the offices in Sunday school would be unfilled. Well over 40,000 women are serving as teachers and officers in the Sunday schools of the United Lutheran Church. Can you visualize the vast amount of Christian instruction imparted each week by these workers of the Lord?

2. Hundreds of church organs would be mute, for there are hundreds of women who are serving as church organists.

3. The choirs in practically all of our churches would be wrecked, for only the male voices would be left, with the result that in thousands of churches there would no longer be a choir to lead God's people in song.

4. In hundreds of churches God's altars would be neglected, for the members of altar committees are usually women.

5. Few congregations would have weekday church schools, vacation church schools, and Children of the Church programs, for all this work is carried on primarily by women.

The service rendered by women in the local congregation is absolutely indispensable, and week by week all the members of the congregation, young and old, are served by the work of the women.

The Women's Missionary Society

It is impossible to think of women's work in the local church without immediately thinking of the Women's Missionary Society, for this is the agency through which Christian women render so much of their service. In our United Lutheran Church there are 29 synodical Women's Missionary Societies, numbering more than 68,000 members. (How do these figures compare with the figures for the Brotherhood?) These women carry on a vast program of education, worship, fellowship, and service. They have an annual budget of approximately $450,000. Among other things their gifts make possible:

1. Kindergartens in foreign fields.
2. Boarding schools.
3. Bible training schools.
4. Hospitals.
5. Nurses' training schools.
6. Dispensaries.
7. Industrial homes.
8. Support of national workers in foreign fields.
9. Work among refugees.
10. Contributions to interdenominational projects such as union

Christian colleges for women in the Orient.

Much of the work of the Women's Missionary Society is carried on through the boards of the United Lutheran Church. Here are a few summary statements indicating the contribution which our missionary women make to the program of the United Lutheran Church:

1. They contribute $207,046 to the Board of Foreign Missions, thereby supporting 60 out of a total of 177 women missionaries and their work in India, Africa, Japan, China, and Argentina; and they contribute $1800 annually to the work in British Guiana.

2. The women's gift of $84,903 to the Board of American Missions supports women workers in the West Indies, and the United States; makes possible the work at Konnarock Training School and the Rocky Boy Mission; provides salary aid to 50 home mission pastors; and enables the granting of church extension loans.

3. The $7,000 contributed to the Board of Social Missions assists in the redemption of men by lay evangelism and Christian social action; provides aid to refuges and the handicapped; and makes posible guidance for institutions of mercy.

4. Work among students and other services by the Board of Education is made possible in part by the gift of $7,500 from the Women's Missionary Society.

5. A $3,000 gift to the Board of Deaconess Work assist in the training of the full time workers in the church.

6. Pensions to retired and disabled ministers, missionaries, and their orphaned and dependent children is in part made possible by the women's gift of $5,000 to the Board of Pensions and Relief.

7. The Parish and Church School Board is assisted in providing leaflet material for parents, in supporting Camp Nawakwa, and in promoting a Sunday school enlistment program by the gift of $2,500.

But these gifts of money, almost half a million dollars annually, do not represent the greatest contribution of the Women's Missionary Society to the church. The earnest prayers of these consecrated women, and their continual sowing of missionary seed throughout the whole congregation, are even more important than their gifts of money. How greatly the church would be impoverished if it were deprived of this work performed by the members of the missionary societies!

Full Time Workers

In reviewing the contributions which women make to the work of the church, sight dare not be lost of the work performed by the ever growing number of full time women workers. In the very forefront of these full time workers stand the Lutheran deaconesses, numbering approximately 500, and connected with nine motherhouses in America. Two of these motherhouses, located in Baltimore and Philadelphia, belong to the United Lutheran Church.

Deaconesses are consecrated Christian women, either unmarried or widows without children, who have joined a motherhouse in order that they might carry out their resolution to spend their lives in loving service in the name of Jesus Christ. Though the deaconess takes no vows the diaconate becomes a vocation, a life work. Deaconesses wear a special garb for the same reason that ministers wear clericals—it marks them as servants of the church and aids them in the performance of their work. Some idea of the variety of service rendered by deaconnesses may be gained by noting where the sisters of one of our motherhouses are laboring. They are helping to supervise four old folks' homes which care for hundreds of guests; a children's hospital which admits well over a thousand patients annually, and cares for more than 15,000 dispensary cases; a Christian school for girls which provides elementary, junior, and senior high school training; a Christian kindergarten; a hospital which admits approximately 5,000 patients annually and cares for upwards of 30,000 dispensary visits; a dispensary for the treatment of tuberculosis; a tuberculosis preventorium for children; a home for children of broken families; an orphans' home; two inner mission societies remote from the motherhouse; and a hospice for women. The sisters from just one of our motherhouses render all this supervisory work, in addition to the service rendered to the church by parish workers. How much poorer our church would be were it deprived of all this Christian service rendered by women!

The church also points with pride to the large number of full time workers who are not garbed—teachers in educational institutions, secretaries of boards, workers in institutions of mercy, directors of Christian education, parish workers and secretaries, and countless other workers. The church has been entirely too slow to encourage such full time service by women. (Cf. the article in the current issue of LUTHERAN MEN by Mildred E. Winston, bearing the title "The Challenge to Men to Strengthen Women's Work in the Church.") But the church has been immeasurably enriched by such service.

Strengthening Women's Work

What can members of the Brotherhood do to uphold the hands of the faithful women who are carrying on the Lord's work? Here are a few suggestions, but these suggestions will be valueless unless they lead to action:

1. Express appreciation to the women who are serving as teachers and officers in your Sunday school, or who are singing in the choir or rendering other service in your church.

2. Help your wife to make your home a real center of Christian influence.

3. Encourage your wife, daughter, or sister, and other women of your congregation to join the Women's Missionary Society and actively participate in the work of that organization.

4. Join members of the Women's Missionary Society in observing the annual Thank Offering Service or other special occasions.

5.Encourage fine young women from your congregation to enter the diaconate.

6. Help provide scholarships at our colleges for young women who are seeking training for full time service in the church.

7. Provide adequate remuneration for full time women workers who are serving the church.

8. Sponsor a banquet for all the women of the congregation and pay a well deserved tribute to those who are bearing the burden of so much of the Christian work.

Assignment of the Project for the July Meeting

Cf. the article, "Discharging Our Citizenship" in the current issue of LUTHERAN MEN.
Hymn, "May We Thy Precepts, Lord, Fulfill"—
No. 269 C.S.B., or No. 281 P.S.H.
Lord's Prayer and Benediction
Fellowship and Refreshments.

Alternate Topics

1. Arrange for the Brotherhood to visit a deaconess motherhouse if one of our motherhouses is within accessible distance.

2. Write to the motherhouse for motion pictures or film slides depicting the work of the diaconate and project them at the meeting.

3. Invite a full time parish worker

or a deaconess to the meeting to describe her work.

Discharging Our Citizenship

Project for the July Meeting

Every last one of us would get "hot under the collar" if someone were to accuse us of being unworthy citizens of our nation. But what evidence can we produce that will prove that we are good citizens? In July the Brotherhood topic will be "The Challenge to Practice Christian Stewardship". In preparation for that meeting five members of the Brotherhood might be asked to prepare a list of the things which they have done during the past year to improve government, citizenship, politics, or world order.

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The Challenge to Men to Strengthen Women's Work In the Church

By Mildred E. Winston

Miss Winston is a member of the staff of the Board of Education of the United Lutheran Church.

The modern American woman finds it very difficult to endure the vestiges of medieval chivalry. The superficial flatteries of "the ladies", which at times are really sincere, fall upon fallow ground with the woman who looks at life realistically and intelligently. This is especially true of the Christian woman, who through the dwelling of Christ in her life has come to respect personality and believes that men and women have been created in the image or character of God. She finds the "old fashioned" attitudes (which are frequently merely pagan ideas and customs) embarrassing, not only for herself, but because she feels they lower the one who has these attitudes.

There was a time, not so very many years ago, when many women went to extremes in trying both in personal life and in business or professional life to impress men (and themselves) with their "manishness". Fortunately, that day has passed. Men and women whose minds and spirits have been influenced by Christianity believe that their manhood or their womanhood is a real gift. It is a blessing to themselves and an enrichment to society and the Kingdom of God. The modern Christian woman therefore demands an appreciation of the integrity of personality, and the equal enrichment of both men and women as members of society.

The lives of the modern boy and girl move along in parallel channels. Both are given equal, though perhaps different tasks to do in the home. They attend public school together, and are interested in the same activities. They go together to Sunday school, weekday church school, and Luther League. They kneel before the same altar for confirmation. But there, too often, their lives diverge. Within the twinkling of an eye it becomes a sign of weakness for a young man to be interested in missions or in teaching. Suddenly a girl whose training and ability is equal to that of men is not deemed capable of being on the church council or of helping to form the congregation's policies. This sort of attitude hurts the personalities of both men and women. It also hinders the work of God's Kingdom. It means that our civilization after all these two thousand years has not yet become Christian.

How much more virile and attractive our Sunday and weekday church schools would be if the older brother and the fathers of boys were to teach more classes! How much more filled with creative understanding our congregational programs would be if women would be on the councils and vestries! Can it be that the men in our congregations who are interested in politics, labor problems, and world affairs are not interested in relating the Christ to all these problems through the mission program of the church? Men and women must share these interests together.

Equal Opportunities

One of the best ways to strengthen the total life and program of the church is to face every problem and privilege in the church as a family—men and women who believe that throughout life we all need to worship, to study, to guide, and to serve in the church together. This churchmanship of course goes further than the local congregation. It reaches out into the synod, the whole church in America, and into the world.

There is no congregation which would be willing to say to the pastor, to the deaconess or the parish worker, and to the teachers: "Do everything you can to fill the boys with a desire to serve God, but weaken your message and service to the girls". Boys and girls are given the same opportunities of study, worship, and service. They are both led to the same place of making a decision for service in the church. But then the similarity ends.

Synods, boards, colleges, and seminaries have done a valiant piece of work in providing opportunities for a young man to prepare himself for service within the official framework of the church. Scholarships, work privileges, summer service, clinical training, and special courses have opened the doors for him to go into his future profession. But the opportunities for a young woman to earn her way through school are still relatively meagre. Only a few synods are willing to make available, on the same basis as for a man, financial assistance to young women preparing for full time service. The Board of Education, and more recently the Board of Social Missions, offer a very limited number of scholarships or loans. The Women's Missionary Society has made available scholarships for a few women each year in our church colleges. It also has a remarkable record of assistance to those women who have been accepted through the Society for full time service. The Boad of Deaconess Work, with the tragically small amount of money allocated to it by the church, has fed the congregations of the church with an overwhelming majority of its trained workers in the field of parish work and religious education. The women in our social institutions who are trained for their work are very few. The majority of those who are trained are again from the diaconate or have had special training in a motherhouse.

The church has done a good piece of work in preparing women missionaries for service on mission fields in other countries. The deaconesses who follow the nursing profession are also admirably prepared because of the relationship of the Philadelphia Motherhouse with Lankenau Hospital. But on the whole the church has not used to the utmost possible extent the power and leadership inherent in its women.

Urgent Needs

The congregations which are doing all they could or should do to stir their communities with vital Christianity, and who are doing it with the guidance of the pastor alone, are exceedingly few. One of the greatest burdens a pastor has to bear is his sense of inability to do all that needs to be done. Our social and educational institutions also face this sense of insufficiency. There is not a superintendent of a home for children or the aged, a director of a city or rural mission, or a college president who feels he has all the trained people he

needs to meet his challenges and opportunities.

The women who are serving in the congregational and social life of the church also feel this need for further training. The conferences of the inner mission and welfare workers of the church have for years made known to the church the need for better educational opportunities for women and men who render their particular type of service. The reports of the Board of Education show the need for broader and more thorough education for women in the full time ervice. The intensive studies during the past five years of the status of fessional women in the church, and the three meetings of the Council of Women in Full Time Service in the Church, called through the Board of Deaconess Work, reveal the urgency for better preparation for service and the great desire which women in the service have for such training.

This whole problem of effective service by women in the church is related to the type and amount of service, and to renumeration for such service. Surveys have shown that women who are given the responsibility of caring for the lives of our children and aged people receive as little as $400 a year, plus maintenance of a mediocre sort. Parish workers, who are responsible for the educational programs of our congregations, and who in addition do much parish visiting and take care of innumerable details in the congregation, often working ten to fourteen hours a day for six to six and a half days a week, get an average of $1100-$1200 a year, without maintenance. A deaconess receives her maintenance plus an amount of money for personal use which would make it impossible for a man or woman with a less disciplined life to exist.

Straight Thinking Required

Men within the church have applied their minds and consecrated spirits to relating Christian principles to their business and to their life in the community. The same amount of concern is needed in applying Christian principles to the life within the church. Such an application of Christian principles would make the church an even greater dynamic in personal and community life.

The men of the church are in a position to place a more Christianlike interpretation upon the life and work of the church through its congregation, synods, boards and agencies. The resources for study and interpretation are available. The needs both within the church and in the world are great. The workers are available.

Accept the Challenge!

Senator Josiah Bailey

of North Carolina believes that injustice is being done to the officers of our armed services by the agitation for increased rights for enlisted men. That there should be a more democratic order in our armed services we are thoroughly convinced. So is the senator. The danger is that we forget the brilliant and self-forgetful service of the vast majority of our officers. Said Senator Bailey:

" . . . There has grown up a habit of referring to the generals and admirals of our armed forces as 'brass hats,' but I do not believe it is a good thing for our country. These men have recently conducted us successfully through the greatest of wars.

"They brought our young men through with a minimum of losses and a maximum of glory. There is no reason whatever for imputing to them low motives. They are men who are naturally of high motives. They are fine people, just as patriotic as you and I, and fully as reliable as other officers of the Government.

"Where so many men are engaged you may now and then find a fool or a weakling or a rascal. It is true of the ministry, of the medical profession and of all other professions in which there are numbers of men. But, taken all in all, there is not a nobler body of men on earth than the men who led this country to victory.

"It strikes me as a shameful thing that, in the hour of victory, there are so may Americans who refer to them as 'brass hats.' "

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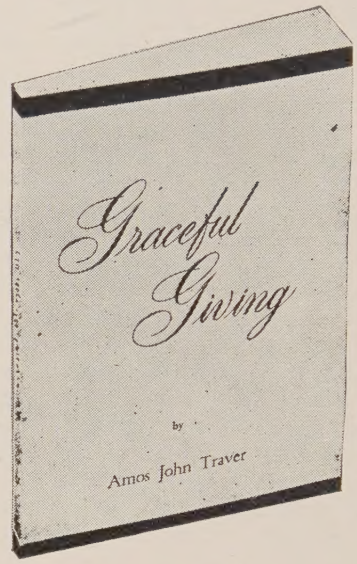
by

Amos John Traver



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Provost Marshal
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28 March 1946

Dear Editor:

Your article entitled "Land of Despair," by Dr. N. M. Ylvisaker, in the March issue of Lutheran Men, certainly appeared at a very appropriate time. Surely the Brotherhoods and every other organization within the Lutheran Church could advantageously use this vivid, first-handed account of present conditions in Europe, toward meeting their goal for the Lutheran World Action drive. It is well worth reading, and absolutely thought provoking.

While in the Army, I haven't missed reading a single issue of Lutheran Men, which I've alwas enjoyed. So that I may continue to receive each issue regularly, please change my mailing address to the one shown below, which is my home. I am being promoted to the rank of civilian next week, and of course, look forward to again attending the monthly meetings of our Brotherhood, at the Telford-Indianfield Lutheran Parish.

You are doing a fine job, and I extend my personal wishes for continued success, in carrying on your much valued work.

Sincerely yours,
(Pv.) Charles H. Heimbach,
Earlington, Pa.

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